

Definition of Islam and Concept of Justice

Paulus Satyo Istandar Tan

paultanistandar@gmail.com

STPK Santo Yohanes Rasul Jayapura

Article Info

Received: 2019-01-12

Revised: 2019-03-21

Accepted: 2020-12-31

Keywords:

Islam; Justice; Religion;
Qur'an

Abstract

This research aims to detail the definition of Islam as a religion and explain its concept of justice. By exploring the views of the Quran, Hadith, and scholarly thought, this research will present a richer and more contextualised understanding of Islam and justice. The ultimate goal is to contribute more in-depth and applicable thinking to this concept in the context of contemporary society. This research adopts a qualitative approach to explore and interpret Islamic teachings. The research method used involves textual analysis of primary sources such as the Qur'an and Hadith, as well as references to the views of scholars. The textual analysis was conducted meticulously to understand the context and meaning contained in the texts. The study highlights the universal and coherent character of Sharia, which is designed to guide humanity across time and place. Crucially, justice and solidarity emerge as central themes in Islam, which resonate throughout the Qur'an and underscore the social mission of all prophets. It can thus be concluded that Islam, with its rich theological underpinnings and moral imperatives, plays an important role in shaping the beliefs, practices and worldviews of its followers.

I. Introduction

Over a billion of the world's population adhere to the faith of Islam.¹ It is the youngest of the world's great religions. Despite important variations within Islam, it is also the most homogeneous and self-consciously international community of the three giant international faiths: Judaism, Christianity and Islam.

Islam means acceptance of universal harmony and do submission to God's will: the name suggests that the *leitmotif* of this faith, is simply full and complete submission to the will of God; and the one who adheres to the faith is called a Muslim, one who has made the submission. The Central motif is the greatness of God alone. Because Allah is great and sovereign, all the world and all the affairs of human kind belong only to Him. Self-sufficiency only belongs to God, and human kind must be humble before him. If not there will be injustice in the world. Also the Qur'an remains the true law and true culture, and summons one to submission in every area of life. Muslim faith centres on the submission of individuals and communities to the absolute sovereignty of Allah, God. It is expressed in these words: "*There is no god but God and Muhammad is the Messenger of God.*"

Muhammad their prophet and the Qur'an which is believed by Muslims to be the last greatest revelation to the world. Muhammad's spiritual purification movement nowadays stresses the political aspect of Islam. This is understandable since the Qur'an emphasizes that while conversion to Islam should never occur by force, its faith and moral structures should be practised in society, including the political and economic spheres. The promotion of justice which this movement desires, is based on the Qur'an and faith to be submissive to Allah. Therefore we will examine the concept of justice in the Qur'an and Islamic theology. But first of all we should see the militant thinking which stresses the political in Islam and its implication of justice.

For the heart of Islam is submission to the total will of Allah. God's will for humanity, Muslims believe, is fully given in the Qur'an, the book revealed through the Prophet Muhammad, which also admonishes justice for all.²

Justice, as a central principle in Islamic teachings, has a deep and pervasive dimension in various aspects of life.³ Islam teaches that justice is not just a formal legal norm, but also an ethical and moral principle that must be applied in daily interactions.⁴ The existence of the concept of justice in Islam has become

¹ Vegard Skirbekk and Konrad Pędziwiatr, "Sustainability and Climate Change in Major Religions with a Focus on Islam," *Humanitarian Academy for Development*.-Birmingham, 2018.

² Frederick Denny, *An Introduction to Islam* (Routledge, 2015).

³ Weli Yuliza, "Transformasi Pendidikan Agama Islam Menuju Keadilan Dan Empati Dalam Perspektif Humanis," *GUAU: Jurnal Pendidikan Profesi Guru Agama Islam* 3, no. 7 (2023), <http://studentjournal.iaincurup.ac.id/index.php/guau/article/view/1178>.

⁴ Abdallah M Elamin and Hayfaa A Tlaiss, "Exploring the Relationship between Organizational Citizenship Behavior and Organizational Justice in the Islamic Saudi Arabian Context," *Employee Relations* 37, no. 1 (2015): 2-29.

increasingly important in the midst of rapid social and economic changes in the contemporary era.

The Quran explicitly states justice as a core value in Islam. Surah An-Nisa (4:135), for example, emphasizes the obligation to maintain justice even when it involves oneself or one's family. Hadiths of the Prophet Muhammad also provide practical guidance on the implementation of justice in the context of daily life, including in deciding disputes and various aspects of social services.

Meanwhile, global changes and economic dynamics have presented new challenges to the concept of justice. Economic inequality, social injustice and human rights violations are issues that require a deeper understanding of the principles of justice in Islam.⁵

Islam, derived from the Arabic word "silm" meaning peace, signifies that the essence of Islamic teachings is to bring peace and justice to mankind.⁶ The Quran, as the holy book of Islam, is the primary source of this teaching and provides clear guidance on the values of justice. Islam teaches that Allah SWT is the source of all justice, and Muslims are required to reflect this justice in all aspects of life.

In the face of the development of modern society and the complexity of global challenges, a deeper understanding of the definition of Islam and its concept of justice is crucial. Social, economic and political changes demand a contextualized and applicable view of these principles. Social justice in Islam includes equitable distribution of resources, protection of human rights, and addressing economic disparities. Islamic economic principles emphasize fairness in trade, the sharing of wealth, and the prohibition of exploitation.

Political justice in Islam reflects the principles of trustworthy leadership and just governance. Citizen participation and the protection of human rights are integral to this concept. In the context of the environment, Islam encourages the care of nature and the responsibility of being stewards of the earth. In addition, a contextual and applied approach is needed to adapt Islamic principles to the demands of the times, finding relevant solutions to global challenges.

Through a deep understanding of Islamic principles and their application in the modern context, it is hoped that society can achieve the goals of justice and peace mandated by Islamic teachings. By practicing these principles of justice in their daily lives, Muslims can contribute to the development of a just and peaceful society amidst the ever-evolving dynamics of the times.

The results research by ⁷ show that the importance of justice in everyday life, both in individual, interpersonal and institutional contexts. In addition, justice has

⁵ Suud Sarim Karimullah, "The Relevance of the Concept of Justice in Islamic Law to Contemporary Humanitarian Issues," *Al-Ahkam: Jurnal Ilmu Syari'ah Dan Hukum* 8, no. 1 (2023): 83–98, <https://doi.org/10.22515/alahkam.v8i1.7654>.

⁶ M R Anjum and Dr Bilal Wani, "Concept of Peace in Islam: A Study of Contributions of Maulana Wahiduddin Khan to Peaceful Coexistence," *International Journal of Scientific and Research Publications* 7, no. 6 (2017).

⁷ Karimov (2017)

permeated every aspect of human life, both in the worldly and spiritual dimensions.

The findings of Karimullah (2023) conclude that justice in the Islamic legal framework has a central role in the teachings of the religion and has great potential in addressing various humanitarian challenges. By deeply understanding this concept of justice, people can form strong moral views and act effectively to promote human rights, address economic inequality, facilitate peace, and respond to other humanitarian issues. Therefore, the concept of justice in Islamic law is not just a religious element, but can also be considered a source of inspiration that has the potential to shape a more just and sustainable world for all individuals, regardless of their religious or cultural background.

This research aims to detail the definition of Islam as a religion and explain its concept of justice. By exploring the views of the Quran, Hadith, and scholarly thought, this research will present a richer and more contextualised understanding of Islam and justice. The ultimate goal is to contribute more in-depth and applicable thinking to this concept in the context of contemporary society.

This research has significance in contributing new thoughts about Islam and justice. With a deeper understanding, it is hoped that the community, academics and policy makers can apply Islamic values in creating a more just and equitable society. The results of this research are expected to be a source of inspiration and guidance for those interested in understanding and applying Islamic principles in everyday life.

2. Research Method

This research adopts a qualitative approach to explore and interpret Islamic teachings. The research method used involves textual analysis of primary sources such as the Qur'an and Hadith, as well as references to the views of scholars. The textual analysis was conducted meticulously to understand the context and meaning contained in the texts. The main data collection technique in this research is a literature study that involves an in-depth review of Islamic literature and related primary sources. An interpretative approach was used to unravel the concepts in Islamic teachings and describe the relationship between the various elements. In addition, comparative analysis was used to compare various scholars' views and find similarities or differences in the interpretation of the teachings. Overall, this research method aims to gain a deep understanding of key concepts in Islam through textual and interpretative analysis of primary sources.

3. Results and Discussion

Islam in the Qur'an

Islam, as a religious belief, a ritual and a law, includes most, if not all, of the basic needs and aspirations of organized social life.⁸ It is not unusual to hear Qur'anic verse and prophetic *Hadith* throughout the Muslim daily intercourse-in social gatherings, at festivals, in literature, in family life, in politics, in courts of law, and even "One can only define the term in general, but one can never expect that any single definition is adequate or meets the necessary conditions of all religions."⁹ For example, to say that "religion is rather the attempt to express the complete reality of goodness through every aspect of our being"¹⁰ or to say that "religion is the belief in an ever living God, that is, in a Divine mind and Will mling the Universe and holding moral relations with mankind"¹¹ is not sufficient. Some religions may fit one or two aspects of these definitions or not at all. If we take Martineau's definition, for example, we may find that it does not apply to the polytheistic religions, while on the other hand, Bradley's definition which identifies religion with morality, may not fit the religion of primitive societies.

The multiplicity of definitions of 'religion' may only contribute to our understanding of the nature of religion. According to L. Wittgenstein, "the best way to explain the concept of religion is to elaborate in detail the relevant features of an ideally clear case of religion and then indicate the respects in which less clear cases can differ from this without hoping to find any sharp line dividing religion from non religion."¹²

Religion can be defined, however, in a System of categories, basing our classification on the varying emphases of each of them. According to this principle of division, religions fail into three major groups: sacramental, prophetic, and mystical.¹³ But since what concerns us here is the second category only (for the three monotheistic religions with which we will ffequently deal, and to which we will refer, are Islam, Christianity, and Judaism), we will briefly outline their general tendencies in the following points.

In the prophetic religions (1) the divine is thought to manifest itself primarily in human society; (2) it is not defined that nature issues from the divine and is under divine control, but it is not in nature that God is most immediately encountered; (3) the key word in these religions is not 'sacrament' but 'revelation' (in Islam called *Wahy*); (4) another emphasis in prophetic response is ethical, providing we do not separate ethics from the believing acceptance of the divine message that is its foundation; and (5) since faith, ethics and the rest of human activity are Central to prophetic religions and since the word is stressed as the primary medium of divine

⁸ Tariq Ramadan, *Islam: The Essentials* (Penguin UK, 2017).

⁹ Harry S Stout, Kenneth P Minkema, and Adriaan Cornelis Neele, *The Jonathan Edwards Encyclopedia* (Wm. B. Eerdmans Publishing, 2017).

¹⁰ Dina Babushkina, "Grand Desires and FH Bradley's Views on Moral Life," *Collingwood and British Idealism Studies* 24, no. 1 (2018): 41-69.

¹¹ Susanne Calhoun, "Interpreting Divine Unity: Harriet Martineau's Interreligious Essays," *Victorians: A Journal of Culture and Literature* 132, no. 1 (2017): 101-15.

¹² Mark Addis, "Wittgenstein and the Naturalness of Religious Belief," in *Origins of Religion, Cognition and Culture* (Routledge, 2014), 272-82.

¹³ Jeff Levin, "Toward a Translational Epidemiology of Religion: Challenges and Applications," *Annals of Epidemiology* 75 (2022): 25-31, <https://doi.org/https://doi.org/10.1016/j.annepidem.2022.08.053>.

manifestation, it is not surprising that in prophetic religions, creed and doctrine are emphasized more than in the others.

We can now point outstanding differences among the three classifications: "(1) sacramental religions stress sacred objects and ritual; (2) prophetic religions stress belief, morality, and doctrine; and (3) mystical religions place their chief emphases on immediate experience and feeling."

In the Sciences and technology. The Qur'an (Muslims, out of reverence, often speak of *al-Qur'an al-Karim*, the noble or glorious Qur'an) is the revelation of God. As Alfred Guillaume says:

"The Qur'an was a transcript of a tablet preserved in heaven, in which is written all that has happened and all that will happen. The intermediary between the prophet of God is described: (a) say the Holy Spirit brought it down from thy Lord in truth; (b) the faithful spirit brought it down; (c) the Lord of the throne conveys the spirit of His Word to whom He will; (d) We have revealed to thee a spirit of our word."

But The Qur'an was not revealed in the form of a ready-made theory with an organized set of ideas and concepts similar to that of the conventional writings.¹⁴

Although to Muslims the Qur'an is not the first divine revelation, they consider it to be the crux of their faith and the final one. In the Qur'an we find the term Islam as an infinitive noun used eight times. And as a verb (*aslama*) twenty two times, as a participle (*muslim*) forty two times. These words originally came from one verb. Therefore *Islam* or *Muslim* is a technical term which is not easily translated. Only the verb is translated. Because of this Muslims do not accept being called *Mohammadans*.

The Qur'an was revealed in Arabic, a poetic, rich and forceful language. It has 114 *Suras* of which generally speaking the first suras are the longest and the last the shortest. But the first one is the most fascinating and most beautiful. Some muslim's scholars have tried to chronologies all the suras. One of the longest (*sura 2*), speaks about the term *Islam* as an expression of Muhammad's revelations, which is related to *Abraham*. "Abraham told his son (Isaac) that he had been instructed in his dream to sacrifice him; what is your opinion? The son answered You should do as He commanded; God will find us ready to submit his Will." This is Islam. To have faith in God, to accept-submit and to be obedient to God's will. This is what Izutsu points out is the inner personal religious experience of each individual person whose real obedience and humbleness.¹⁵

The Meaning of the Term Islam

a. Existential Meaning of Islam

The meaning of Islam is to submit, to surrender to God, to be patient, have faith

¹⁴ Hafiz Sfarish Ali and Sultan Shah Shah, "An Analytical Survey of Arthur Jeffery's Studies on the Textual Criticism of the Quran: Nill," *Journal of Academic Research for Humanities* 3, no. 1 (2023): 56–68.

¹⁵ Harry Hunt, "Implications and Consequences of Post-Modern Philosophy for Contemporary Perspectives on Transpersonal and Spiritual Experience I. The Later Foucault and Pierre Hadot on a Post-Socratic This-Worldly Mysticism," *International Journal of Transpersonal Studies* 32, no. 1 (2013): 3.

and trust in God.¹⁶ Islam is fundamentally rooted in peoples hearts before they realize it. Islam is a personal reliance of oneself on God. To give oneself unconditionally to God involves an existential sense of personal reliance in God at every moment of life. Or to act in gratitude towards God, as Helmer Ringgren says:

“Submission and self-surrender are well-known phenomena in religious life, and so is the feeling of total dependence upon God... we meet them also in modern christian preaching. Submission is the true religion reaction towards a God, who is highly exalted beyond that which is earthly and human. And it is certainly a very natural reaction in a religion like that of Muhammad, which stresses the distance between God and man, and in which God is conceived of as the exalted Lord, the severe judge and punisher of the sins of men. Fear and submission are characteristic features of that religion, but as true religion cannot exist without faith and trust in God, the relation to God in Islam has also these characteristics. In many cases submission and faith are even identified. Total surrender is total confidence.”

The Muslim faith presupposes God's fidelity to mankind. God gives his word once and for all to man; a believing person lives in a peaceful, serene unconscious way. A believer is also faithful to the covenant. By creation, God offers his covenant to man. And Islam is nothing other than the constancy of God's yes to man and man's yes in response in faith to God. Revolt against reality is impossible, it is to contest God's order, pureness and beauty in creation. The purpose of creation remains mysterious to man. It is not God's essence that is mysterious, but His will. The ultimate sense of life belongs to the divine decree and the mystery of God and man has to rely on it.

Islam is the abandoning of oneself to God. "Abandon myself to God "(*tawakkala*). " As in the Qur'an States: "O believers, when you conspire secretly, then conspire not together in sin and enmity and disobedience to the Messenger, but conspire in piety and godfearing. Fear God, unto whom you shall be mustered."

Islam also has a prophetic tradition. This prophetic tradition falls into two categories: *Hadith* and *Sunna*. Hadith is the oral legislation of the prophet as reported by his companions. Each Hadith has two parts-the text and the transmissional chain to verify the ways and means of its accurate reporting. The value of recording Prophetic tradition did not appear to Muslims during the prophet's lifetime.¹⁷

“Sunna represents the practised part of Tradition. As a form of spiritual, economic, social and legal legislation, it simply consists of the Prophet's opinions, decisions, and judgments informally reported and later recorded as his specific reactions to particular situations. For example when one shows a lack of patience, then people will remind him that God is there.”

¹⁶ Aftab Ahmad Khan, "Islam: The Fundamentals of Faith," *Defence Journal* 18, no. 11 (2015): 40.

¹⁷ Sean W Anthony, *Muhammad and the Empires of Faith: The Making of the Prophet of Islam* (Univ of California Press, 2020).

The meaning of Islam is also *Peace*. It means that becoming a Muslim you should be patient and full of peace.¹⁸ Chouraqui in translation goes to the root of the word that Islam is peace. It is believed that if there is no peace in the world it is not as a result of Islam, but of injustice. Islam is the religion of peace; in the Arabic word Islam denotes security and particularly the security that lies in submission to the Will of God.¹⁹ It is a religion adapted to the will of the Creator. Creation can have only one purpose: salvation of the creature.

Islam is the only way to salvation, because there is only one salvation for mankind. So in terms of practising the Islamic ideology, *Shari'a* was revealed in order to become the source of legislation for all aspects of human's relations; it deals with man's ritual worship, his social, political and economic affairs, and even peace and war relations. Yet, the essence of shari'a as a constitution of society might be presented from the perspective of its universal and coherent character. According to Islam, the universality of shari'a emanates from the fact that it was revealed by God and deals with human beings in every time and place, in terms of common origin as well as their global purpose in life.

Some scholars say it is not certain that Muhammad at the beginning of his revelation was strictly monotheistic. Perhaps he accepted some reference to some other Gods. Baneth in his States that "Islam as to devote oneself exclusively to God." The first sin is to give partners to God. They say Christianity is monotheistic but not pure, because it gives partners to God.

Islam is "religion which teach the unity of God, in His essence and His acts, and His transcendence above all comparison with created beings." Therefore Islam is the only way to give ourselves, and to obey God. Also Islam is the gate of freedom, setting free slaves and everyone who enters in. According to Rashad Khalifah, "Islam is more a Criteria. And everybody who rise in this criteria could be called muslim. Hence it is possible to have Christian-Muslims, Jewis-Muslims etc, because they follow the way to God properly."

b. Islam as Obedience to the Law of God

Globally, Islam as religion has two fundamental aspects, i.e. *faith* and *praxis*.²⁰ This praxis is ruled by the Islamic law, *Shari'a*. As the law of God the shari'a applies to the individual's life and society. A part of this law is the five pillars, the rule of worship. The five pillars form only a part of the shari'a. As such, pillar one is the *Creed*, the second is *Prayer*, the third is *Alms-giving*, the fourth is *Fasting* and the fifth is *Pilgrimage*.²¹

¹⁸ Nasir Hassan Wani, "Peace In Islam In The Light Of The Holy Quran And Hadith," *LECTURES: Journal of Islamic and Education Studies* 2, no. 3 (2023): 162–70.

¹⁹ Youssef Mezrigui, "Principles of Mercy and Peace in Islam," *Mediterranean Journal of Social Sciences* 6, no. 4 (2015): 547.

²⁰ Najwan Saada and Haneen Magadlah, "The Meanings and Possible Implications of Critical Islamic Religious Education," *British Journal of Religious Education* 43, no. 2 (2021): 206–17, <https://doi.org/10.1080/01416200.2020.1785844>.

²¹ David Pistrui and Josiane Fahed-Sreih, "Towards an Understanding of Islam and Muslim Entrepreneurship in the Middle East," *Entrepreneurship: Values and Responsibility. Praxiology. The International Annual of Practical*

Islam as praxis is obedience to the will of God. Therefore Muslims have to practise their shari'a in every aspect of individual life in society.²² By practising shari'a they show obedience to the will of God. The development of this legal system took place in the 10th century (632-932) which is based on the Qur'an, and inspired by the tradition of the way of life of the Prophet and his companions and local oral tradition.

Modern Muslim militants identify Islam with this system of law. In the sense that the Islamic Standard is obedience to God in Islamic law. But reformists prefer to understand it as a living tradition, reinterpreting it as the medieval's did as judgements based on analogy with the Qur'an. For militants however Islam as a legal system and obedience to God means applying the shari'a to all circumstances. They believe at the time of revelation, God sent down a law to guide people every where, so people must apply this law.

c. The Notion of Justice

According to the Islamic Outlook, the whole universe is a reality based on harmony, equity and justice. The heavens and the earth have been set up on this very basis. We read this message of justice in the Sura called *the night*:

"As for him who gives and is godfearing and confirms the reward most fair, We shall surely ease him to the Easing. But as for him who is a miser, and self-sufficient, and cries lies to the reward most fair, We shall surely ease him to the Hardship; his wealth shall not avail him when he perishes. Surely upon Us rests the guidance, and to us belong the Last and the First." Al-Qur'an 92:5-13.

Or another sura called *the blood-clot* was given to the prophet when he was charged with a divine message: "no indeed; surely, Man waxes insolent, for he thinks himself self-sufficient. Surely unto thy Lord is the returning." Al-Qur'an 96:6-8.

The message of justice in Islam is actually a refusal to be *self-sufficient*. Because as the later Sura said, *The Sufficiency* is only an attribute God. God likes to do without pretentious man.²³

The self-sufficient man invariably acts unjustly towards others. These things were shown in the Prophet Muhammad's own experience. His attitude, later criticised by God, appears in the sura *He Frowned* (Al-Qur'an 80:1-10). So the message of justice is contained in the refusal of auto-sufficiency, which the citizens of Mekka showed in their behaviour. Therefore according to Muhammad, the new fire should be brought to enlighten the ignorance of the citizens of Mekka, so they will not satisfy themselves because of their commercial success, but think of the values of solidarity.

So we may say that it is justice in society for which man has been constantly struggling since time immemorial. The Holy Qur'an throws much light on this aspect of the

Philosophy and Methodology, 2017, 221-34.

²² Ihsan Yilmaz, "Muslims, Sacred Texts, and Laws in the Modern World," *Handbook of Contemporary Islam and Muslim Lives*, 2021, 19-37.

²³ Omer Spahic, "God as the Only Creator: Some Implications for Conceptualising Islamic Architecture.,"

KEMANUSIAAN: The Asian Journal of Humanities 22, no. 1 (2015).

mission of all the Prophets: "Indeed, We sent Our Messengers with the clear signs, and We sent down with them the Book and the Balance so that men might uphold justice" (Al-Qur'an 57:25). Therefore justice and solidarity join together and are in the heart of Islam stated by sura *Charity*. Today this message impacts greatly an militants Muslims.

4. Conclusion

Based on the results and discussion, this study delves into the multifaceted dimensions of Islam, exploring its foundations in the Qur'an, its existential meaning, and its manifestation as obedience to God's law. The Qur'an, considered the highest revelation from God in Islamic belief, is intricately woven into the fabric of Muslim life, affecting social, political and individual aspects. Islam, as described in this study, encompasses both faith and praxis, with Sharia serving as the guiding law governing various aspects of individual and societal existence. The existential meaning of Islam emphasizes surrender and deep dependence on God, underscoring the themes of surrender, patience, and trust. Prophetic traditions, embodied in the Hadith and Sunnah, further shape the practice of Islam, emphasizing the importance of faith, patience, and complete surrender to God's will. In addition, Islam is described as a religion of peace, rooted in the divine concept of security through surrender to God's will. The study highlights the universal and coherent character of Sharia, which is designed to guide humanity across time and place. Crucially, justice and solidarity emerge as central themes in Islam, which resonate throughout the Qur'an and underscore the social mission of all prophets. It can thus be concluded that Islam, with its rich theological underpinnings and moral imperatives, plays an important role in shaping the beliefs, practices and worldviews of its followers.

References

- Addis, Mark. "Wittgenstein and the Naturalness of Religious Belief." In *Origins of Religion, Cognition and Culture*, 272–82. Routledge, 2014.
- Ali, Hafiz Sfarish, and Sultan Shah Shah. "An Analytical Survey of Arthur Jeffery's Studies on the Textual Criticism of the Quran: Nill." *Journal of Academic Research for Humanities* 3, no. 1 (2023): 56–68.
- Anjum, M R, and Dr Bilal Wani. "Concept of Peace in Islam: A Study of Contributions of Maulana Wahiduddin Khan to Peaceful Coexistence." *International Journal of Scientific and Research Publications* 7, no. 6 (2017).
- Anthony, Sean W. *Muhammad and the Empires of Faith: The Making of the Prophet of Islam*. Univ of California Press, 2020.
- Babushkina, Dina. "Grand Desires and FH Bradley's Views on Moral Life." *Collingwood and British Idealism Studies* 24, no. 1 (2018): 41–69.
- Calhoun, Susanne. "Interpreting Divine Unity: Harriet Martineau's Interreligious Essays." *Victorians: A Journal of Culture and Literature* 132, no. 1 (2017): 101–15.
- Denny, Frederick. *An Introduction to Islam*. Routledge, 2015.
- Elamin, Abdallah M, and Hayfaa A Tlaiss. "Exploring the Relationship between Organizational Citizenship Behavior and Organizational Justice in the Islamic Saudi Arabian Context." *Employee Relations* 37, no. 1 (2015): 2–29.

- Hunt, Harry. "Implications and Consequences of Post-Modern Philosophy for Contemporary Perspectives on Transpersonal and Spiritual Experience I. The Later Foucault and Pierre Hadot on a Post-Socratic This-Worldly Mysticism." *International Journal of Transpersonal Studies* 32, no. 1 (2013): 3.
- Karimov, D. "The Qur'anic Concept of Justice (Al-'Adl) from a Nursian Perspective." *etheses.dur.ac.uk*, 2017. <http://etheses.dur.ac.uk/12450/>.
- Karimullah, Suud Sarim. "The Relevance of the Concept of Justice in Islamic Law to Contemporary Humanitarian Issues." *Al-Ahkam: Jurnal Ilmu Syari'ah Dan Hukum* 8, no. 1 (2023): 83–98. <https://doi.org/10.22515/alakhkam.v8i1.7654>.
- Khan, Aftab Ahmad. "Islam: The Fundamentals of Faith." *Defence Journal* 18, no. 11 (2015): 40.
- Levin, Jeff. "Toward a Translational Epidemiology of Religion: Challenges and Applications." *Annals of Epidemiology* 75 (2022): 25–31. <https://doi.org/https://doi.org/10.1016/j.annepidem.2022.08.053>.
- Mezrigui, Youssef. "Principles of Mercy and Peace in Islam." *Mediterranean Journal of Social Sciences* 6, no. 4 (2015): 547.
- Pistrui, David, and Josiane Fahed-Sreih. "Towards an Understanding of Islam and Muslim Entrepreneurship in the Middle East." *Entrepreneurship: Values and Responsibility. Praxiology: The International Annual of Practical Philosophy and Methodology*, 2017, 221–34.
- Ramadan, Tariq. *Islam: The Essentials*. Penguin UK, 2017.
- Saada, Najwan, and Haneen Magadlah. "The Meanings and Possible Implications of Critical Islamic Religious Education." *British Journal of Religious Education* 43, no. 2 (2021): 206–17. <https://doi.org/10.1080/01416200.2020.1785844>.
- Skirbekk, Vegard, and Konrad Pędziwiatr. "Sustainability and Climate Change in Major Religions with a Focus on Islam." *Humanitarian Academy for Development. –Birmingham*, 2018.
- Spahic, Omer. "God as the Only Creator: Some Implications for Conceptualising Islamic Architecture." *KEMANUSIAAN: The Asian Journal of Humanities* 22, no. 1 (2015).
- Stout, Harry S, Kenneth P Minkema, and Adriaan Cornelis Neele. *The Jonathan Edwards Encyclopedia*. Wm. B. Eerdmans Publishing, 2017.
- Wani, Nasir Hassan. "Peace In Islam In The Light Of The Holy Quran And Hadith." *LECTURES: Journal of Islamic and Education Studies* 2, no. 3 (2023): 162–70.
- Yilmaz, Ihsan. "Muslims, Sacred Texts, and Laws in the Modern World." *Handbook of Contemporary Islam and Muslim Lives*, 2021, 19–37.
- Yuliza, Weli. "Transformasi Pendidikan Agama Islam Menuju Keadilan Dan Empati Dalam Perspektif Humanis." *GUAU: Jurnal Pendidikan Profesi Guru Agama Islam* 3, no. 7 (2023). <http://studentjournal.iaincurup.ac.id/index.php/guau/article/view/1178>.